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heredity, and how far it is due to that color line which our author champions, seem to me an unsolved question, and likely to remain insoluble. Each is a potent factor. I am disposed to believe that heredity is the more potent; and the more I study and observe, the stronger that belief becomes. But it is a precipitate from my reading and experience, and it has grown up somewhat like my estimate of the character of a public man from his speeches and acts. I should not try to demonstrate either to a skeptic.

The color line, I believe, subjects the negro race in all parts of the country to heavy economic pressure and severe economic disadvantage. It is justified at the South and for the present because interests of mankind, which are paramount to those of either race, demand it. But at the North it is not justified, and one may hope that in the South the need for its maintenance will slowly decrease as the numerical preponderance of the whites increases.

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L'Oeuvre sociale de la Révolution française. Paris, Albert Fontemoing, no date.—460 pp.

To the student of the French Revolution who has become weary of the innumerable anecdotal accounts of the period and has come even to distrust somewhat the political and diplomatic histories which often appear so futile and superficial, this volume of essays will come as the promise of better things. Six aspects of the great work of the Revolution are treated by six different writers. M. Émile Faguet leads the way with a discussion of the "*idées maitresses*" of the Revolution—liberty, equality and fraternity. He endeavors to determine the scope and historical interpretation of these terms and by no means loses himself in fruitless abstractions. Equality is historically the first of the trio, and fraternity is after all "pas autre chose que la formule sentimentale de l'égalitarisme et que le mot égalité prononcé avec plus d'onction et que l'idée d'égalité pénétrée de tendresse"—a sentence which suggests Matthew Arnold's famous definition of religion.

Socialism during the Revolution is treated by M. André Lichtenberger. The *cahiers* of 1789 prove conclusively that there were no socialistic tendencies at the opening of the period of reform, and the writer discovers very few such tendencies in the legislation before 1795, which is as far as he carries his investigations. The reforms of the Revolution prepared the way for the development of socialism, but they were in no way the outcome of socialistic theory.

In the next essay Maurice Wolff devotes over a hundred pages to a review of the educational theories and reforms of the revolutionary leaders. This is a highly interesting and rather neglected theme. The modern "educator" will find strange forecasts of his own cherished expedients in the doctrines of a hundred years ago. Romme would have the child begin his education by simple and useful "*leçons de choses*," and the little ones should have "la première connaissance des objets naturels et locaux." The reformers were earnest men, impassioned for the public welfare. They met with distinguished success, considering the unfavorable conditions amid which they labored, and handed down some important plans which they themselves were unable to carry out.

The question of land and the peasant proprietors is assigned to M. Sagnac. By liberating the land from thousands of ancient, complicated and often uncertain dues and restrictions, the Revolution definitively introduced full and free individual ownership. By the destruction of the monasteries, which appear to have held about two-thirds of the real estate belonging to the church, by the sale of the *biens nationaux*, and by the new laws of inheritance, a general redistribution of lands was effected. The whole system of taxation was freed from its ancient vices and readjusted in a spirit of equity. Complete liberty in production and distribution was not introduced; but the new conditions due to the reforms of the National Assembly and Convention served to raise up a rural democracy alongside of a new landed aristocracy of *bourgeois* origin.

In no sphere was the work of the National Assembly and the Convention more startling than in that of ecclesiastical affairs. M. L. Cahen gives a useful résumé of the position of the church before 1789 and of its singular relations to the government. Rather curiously he repeats the common error that the clergy were free from taxation, and he leaves out for some unaccountable reason the extremely important demands for ecclesiastical reform which are scattered through the *cahiers*. Perhaps the most valuable part of his essay is his discussion of the Civil Constitution of the Clergy. Like Champion, in his recent admirable monograph on the *Séparation de l'église et de l'état*, he concludes that irreligion played a very trifling part in the changes.

The volume closes with a long essay by M. Lévy-Schneider on a theme rather more special than those earlier treated, namely, the re-organization of the army by the Convention.

JAMES HARVEY ROBINSON.